

REV. NEWMAN HALL.

HIS SECOND SABBATH IN PHILADELPHIA.

He Preaches to Four Immense Audiences.

HIS LECTURE OF SATURDAY EVENING

Etc., Etc., Etc., Etc., Etc., Etc.

SPECIAL REPORT FOR THE EVENING TELEGRAPH.

The second Sabbath past in this city by the Rev. Newman Hall, D. D., of London, created even a greater sensation in the religious portion of our community than the first and, although he delivered four sermons during the day, hundreds were unable to get the much-coveted opportunity of listening to him. We give below abstracts of his sermons, and also of his lecture delivered on Saturday evening.

MISSIONS TO THE MASSES.

A Lecture Delivered on Saturday Evening, at the Musical Fund Hall.

On Saturday evening the large Musical Fund was crowded with people gathered to hear Rev. Dr. Hall, of Surrey Chapel, London, deliver his lecture on "Missions to the Masses."

Proceeding the lecture the audience sang two verses of the familiar hymn, "All hail the power of Jesus' name," and was afterwards led in prayer by Rev. Dr. March, of this city. George H. Stuart, Esq., in a few appropriate remarks introduced Rev. Dr. Hall, who was received with great enthusiasm.

Dr. Hall, in commencing spoke of the relations of the mother country and America during the war, and reasserted, what has become well known, that the great masses of the people who could appreciate the liberty of a country such as ours were already in sympathy with us; rejoicing at our success, and sorrowful at our reverses. But the subject for the evening was "Missions to the Masses," a very comprehensive title. He was to speak to-night of efforts to do good to the great masses of the people. He had not come to instruct Americans how to evangelize, for nothing had interested him more during his stay in this country than to observe the zeal of the Christian Church in evangelizing the great masses who were without the pale of the Christian Church.

It is not, then, said Dr. Hall, that I come to give you instruction or stimulus in pressing on in this work. But I have appeared before you with a subject in which I was assured that you had already engaged, and that there were many opportunities of Christian effort; in connection with which I am sure you far exceed those of other countries. I may refer to the Public Schools. We have nothing in the way of public instruction comparable to your Public School system. We have been greatly benefited by it. Some said, "We cannot have education for the masses of the people unless that education is religious, and if it is religious it must be ecclesiastical." And, therefore, popular education is a great religious and ecclesiastical business. Education without religion, and religion without church organization, that brings education into the secular sphere, is a thing which we have never had. We have no efficient system of education. What I have observed with deep interest in America is the way you follow the public with the school and the church, with the missionary and the social standing. You are not exempt to be followed all over the world. Then, your churches and your public schools are free. One sect does not govern the entire system. This sectarian system I feel to be most injurious to the church and school. It is the expression of the selfishness of the members of their liberty—and every church suffers by such government and support.

I rejoice to see the energy with which the voluntary principle in America, is carried on. Then, again, in the manifestation of the rich people go off into the rich suburbs, and they leave the poor hundreds of thousands by themselves. So that those who need help have no people near to help them. And thus we have two classes, one far removed from the other. We have no churches where the two classes meet, and where we can see the illustration of the true idea—"The rich and poor meet together, and the Lord is the Maker of them all." As social standing is a great evil, they move off into the suburbs, leaving the poor to take care of themselves. It is a bad thing for you, Christian ladies and Christian brethren, if you have never entered the houses of the poor, or sat at the bedside of a sick brother, or never found yourself among classes of little, poverty-stricken children, to teach them right things and the Holy Word; never have found yourselves in the lower places of your city, to draw in the poor children to the Sunday School; I say it is a bad thing for you if you have never had any pastoral contact by the shake of your hand, or a loving look of your eye, among those who are less favored by Providence than yourself, and to feel that in spite of the differences of social standing, you are brother and sister in the name of the Lord Jesus Christ!

Then I want to say something about your Young Men's Christian Associations. You surpass the mother country in this respect. I have seen the associations in Chicago, New York, and Philadelphia, and must say that we have nothing like them in our country. I see the importance of doing just what you are doing with such great success—namely, providing courses to enrich the minds of those who are brought in, by knowledge of our Saviour, but to provide the stranger with a home, and to get for him excellent accommodations in the way of lodging and board.

Then in reference to city missions, you are doing a great work. I have not had the opportunity of visits about Philadelphia as yet, but I have been in New York. In London every missionary has one part of a district, and he must not go out of that district, nor must any other missionary go into his district. In New York it is different. Every missionary is encouraged to preach wherever he can gather the people together. They establish missionary chapels. But our missions, those of four hundred, are simply engaged to go from house to house in their separate districts and read the Scriptures. I need say nothing to you about your city missions. They surpass ours at home.

We have our Sunday Schools, and you have yours. My time has been so much occupied every Sunday in preaching, that I have not had an opportunity to go about and visit them. Among us, very few of the children of the poor attend our schools. I find, as in your day schools, so in the Sunday Schools, the poor are accustomed to meet, as the rest. I saw many more so in our country. Yet the Sunday-School system is carried on to a great degree in England. Sincerely a church that has not got a Sunday School, and the young people are engaged in this work with the professed Christian of older years. Many of the teachers of our schools write letters to their classes, who read them and are prevailed upon to induce other children into the schools. There are many of our Sunday School children who become members of church, and Sunday School teachers.

In my own church I have a number of schools, because I am in a district of great poverty. The children are gathered into rooms—some very inadequate, but as good as any can

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In connection with the Sunday Schools we have what are called "ragged schools." We gather here large masses of the young, such as boys who wander about London without shoes or stockings, enjoying themselves with tumbling head over heels on the pavement, and who are ready to run through your pocket and handkerchief. There is a great multitude of ragged children in London; there is no opportunity of learning but on Sunday evenings. We gather them together, and they are entertained by short addresses and singing. We have these schools invariably, not ragged, but very easy to get teachers. I need four hundred and fifty. Perhaps a hundred teachers go away every year, so that I want a new hundred annually. This makes a great demand upon the zeal and Christian energy of the Church.

Then we have what are called Bible women. Very often a woman will do what a man can't do. She will be received where a man would not be received. She will be treated with respect by the vulgar, because she is weak, where a man would not be treated with respect. The words when those of a man would be distasteful with scorn.

Then we have another institution which is called the night mission. There are millions of people in London who are without friends, and many by their own acts, are forced to live in obscurity. Something must be done for them. They were going to ruin as fast as possible. The night mission, which is a very appropriate name, has sprung up for the express purpose of relieving these poor outcasts, wandering girls. I will give you a scene such as I have often witnessed.

A large restaurant is opened in Regent Street; it is prepared for 12 o'clock at night; girls without friends, wanderers through the world without hope—are invited in; sometimes there are hundreds of those who seek invitation to come in. There they are fed, and talked kindly to, and they are glad to remember well one of these scenes last winter—I saw some kind of girls come in to the number of 150 or 200; they sat down at well provided tables, and they were given out every appropriate in almost every case; a number of kind Christian gentlemen and ladies would sit down with them at the tables, and then would enter into a kind conversation with them—not necessarily to their peculiar circumstances, for they knew well enough what they were. But their conversation was fraught with kind and sympathizing words, until they had gained the attention of the girls, and finally their proposal to come in for the course, or at least a promise to call again. They were given out 12 or 13 up to 30 and 40 years. In asking them about their lives, we find that many had been Sunday School scholars. I remember on another occasion, that we had one of these night missions, and in the course of the evening a prayer was offered, an address was delivered, and then we asked them seriously about the need of a reform—that they should become better persons; some of them would laugh, but they would not cry. They were asked if they would not like to go to good meetings, and there were carriages waiting to take them, then and there, to good places. You should have seen how many lingered about the room; there they were, between life and death, and could not get up to go to the meetings. Some of them, after painful hesitation, or after we went to their homes, and they were glad to accept the proffered homes and become better persons in the honor of the God who worshipped. It should be enlarged, for many a reformation is effected and many a restoration is made of the fallen of respectable families to their homes again.

It is very much lamented in our country that the artisan class, as a class, are alienated from the house of God. Not above two or three in the hundred regularly attend any place of worship, and these are those persons who are not much exempt to be followed all over the world. Then, your churches and your public schools are free. One sect does not govern the entire system. This sectarian system I feel to be most injurious to the church and school. It is the expression of the selfishness of the members of their liberty—and every church suffers by such government and support.

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I rejoice to see the energy with which the voluntary principle in America, is carried on. Then, again, in the manifestation of the rich people go off into the rich suburbs, and they leave the poor hundreds of thousands by themselves. So that those who need help have no people near to help them. And thus we have two classes, one far removed from the other. We have no churches where the two classes meet, and where we can see the illustration of the true idea—"The rich and poor meet together, and the Lord is the Maker of them all." As social standing is a great evil, they move off into the suburbs, leaving the poor to take care of themselves. It is a bad thing for you, Christian ladies and Christian brethren, if you have never entered the houses of the poor, or sat at the bedside of a sick brother, or never found yourself among classes of little, poverty-stricken children, to teach them right things and the Holy Word; never have found yourselves in the lower places of your city, to draw in the poor children to the Sunday School; I say it is a bad thing for you if you have never had any pastoral contact by the shake of your hand, or a loving look of your eye, among those who are less favored by Providence than yourself, and to feel that in spite of the differences of social standing, you are brother and sister in the name of the Lord Jesus Christ!

Then I want to say something about your Young Men's Christian Associations. You surpass the mother country in this respect. I have seen the associations in Chicago, New York, and Philadelphia, and must say that we have nothing like them in our country. I see the importance of doing just what you are doing with such great success—namely, providing courses to enrich the minds of those who are brought in, by knowledge of our Saviour, but to provide the stranger with a home, and to get for him excellent accommodations in the way of lodging and board.

Then in reference to city missions, you are doing a great work. I have not had the opportunity of visits about Philadelphia as yet, but I have been in New York. In London every missionary has one part of a district, and he must not go out of that district, nor must any other missionary go into his district. In New York it is different. Every missionary is encouraged to preach wherever he can gather the people together. They establish missionary chapels. But our missions, those of four hundred, are simply engaged to go from house to house in their separate districts and read the Scriptures. I need say nothing to you about your city missions. They surpass ours at home.

We have our Sunday Schools, and you have yours. My time has been so much occupied every Sunday in preaching, that I have not had an opportunity to go about and visit them. Among us, very few of the children of the poor attend our schools. I find, as in your day schools, so in the Sunday Schools, the poor are accustomed to meet, as the rest. I saw many more so in our country. Yet the Sunday-School system is carried on to a great degree in England. Sincerely a church that has not got a Sunday School, and the young people are engaged in this work with the professed Christian of older years. Many of the teachers of our schools write letters to their classes, who read them and are prevailed upon to induce other children into the schools. There are many of our Sunday School children who become members of church, and Sunday School teachers.

In my own church I have a number of schools, because I am in a district of great poverty. The children are gathered into rooms—some very inadequate, but as good as any can

be—and are there taught by good and efficient teachers. We have twelve schools around about us. We are like the United States; our government is like yours; each school is a sovereign state, and has its own rules; every state has its own representatives; the lecturers, committee, superintendent, and secretary, etc., and they manage everything that will advance the interests of the school, themselves. Each school sends its delegates, or rather Congressmen, to the congress, which has jurisdiction over them all, thus making them the United States. We are in perfect harmony, and have had no success yet, and never have had a quarrel between State and Federal rights. (Laughter.)

In connection with the Sunday Schools we have what are called "ragged schools." We gather here large masses of the young, such as boys who wander about London without shoes or stockings, enjoying themselves with tumbling head over heels on the pavement, and who are ready to run through your pocket and handkerchief. There is a great multitude of ragged children in London; there is no opportunity of learning but on Sunday evenings. We gather them together, and they are entertained by short addresses and singing. We have these schools invariably, not ragged, but very easy to get teachers. I need four hundred and fifty. Perhaps a hundred teachers go away every year, so that I want a new hundred annually. This makes a great demand upon the zeal and Christian energy of the Church.

Then we have what are called Bible women. Very often a woman will do what a man can't do. She will be received where a man would not be received. She will be treated with respect by the vulgar, because she is weak, where a man would not be treated with respect. The words when those of a man would be distasteful with scorn.

Then we have another institution which is called the night mission. There are millions of people in London who are without friends, and many by their own acts, are forced to live in obscurity. Something must be done for them. They were going to ruin as fast as possible. The night mission, which is a very appropriate name, has sprung up for the express purpose of relieving these poor outcasts, wandering girls. I will give you a scene such as I have often witnessed.

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